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## MR. WATHEN'S ANCIENT INSCRIPTIONS.

## ARTICLE XXIII.

*Abstract Translation of an Inscription engraved on Copper-plates, in a very ancient type of the Purvada Hālla Cānara character, and in the Sanskrita Language, in the possession of Captain T. B. Jervis, of the Bombay Engineers; which was found in the Southern Mahratta Country, or Karnāta; the date of which is Saca 411 (A. D. 490).*

MAY Vishnu in the Varāha Avatāra ever be victorious.

The celebrated Chālukya race is of the Manu-gotra, (descended from Manu,) by the lineage of Harita: protected by the Lords of the seven Lokas—favoured by Kārtikeya, by the blessing of Vishnu, it has acquired the ensign of the Varāha.

Of such race was a chief ornament Jayasinha Rāja.

His son was Rana-rāga.

Whose son Pulakéśi rendered himself pure by the performance of the Aswa-medha (the sacrifice of a horse); he possessed the horse named Chitra-Kantha; thus aided, he overthrew the pillars of victory, erected by inimical kings.

Supreme Sovereign of the countries betwixt the Gangā (Ganges) and Setu-bandha, (Rāmeswar, or Adam's bridge,) whose banners wave over the banks of the Gangā and Yamunā, (Jumna,) attached to whose court is a royal band of music.

A king, who has levied tribute from the princes of Chola, (Tanjore, &c.,) Chera, and Kerala, (Malabar and Tulava); as also from those of Sinhalā, (Ceylon,) and Kalinga, (Orissa and Kuttack); one who has chastised the Sovereign of Pāndya, (Madura,) whose mandates are everywhere enforced by the power of his victorious arms.

Such a mighty King is he, whose name is Pulakesi, and title Satyāsrya; and further, Prithivi-vallabha, Mahārājādhirāja, whose sole Chatra, (royal umbrella,) is exalted throughout the world (India).

This king reigning at such fortunate epoch.

There is a chief of the race, styled Rāja-rudra, whose lineage is as follows:—

Gonda, whose son was Samara-rasa-rasika, his dependant, who served him as Hanumān, Rāmachandra, named Saniyāra, ruled the

country of Kúhandí-desá, the capital being Alaktaká-nagara, being the chief town of a province of seven hundred villages.

This prince, having commenced building a Jaina temple, called Tri-bhuvana-tilaka, ornamented with numerous pillars of beauteous form, completed the same in the year of Saka 411, the year of the cycle being Vibhava, on the day of the full moon of Vaisákha, an awful day, Ráhu having overshadowed the moon (a lunar eclipse).

At such period the great king (Pulakesi) having visited the chief's house, of his great friendship on such occasion, he, Saníyára, having prayed the great king, the mighty Satyásrya, to grant some lands for the maintenance of worship in the Jaina temple which he had constructed.

The great Satyásrya, then considering that human existence, as a flash of lightning, or the colours of the rainbow, is but present as it were for a moment, and vanishes in an instant; that its duration is so uncertain, and that advantage should be taken during its continuance, for the performance of acts of piety, to which effect examples have been shown by the great and good, who have formerly existed—granted, by a royal mandate, on such full moon of Vaisákha, on the occasion of an eclipse, lands for the support of the Jaina temple.

There was a famed spiritual preceptor of the Jaina sect, named Sidhánandí, deeply versed in the sacred books and mysteries of the Jaina faith.

His disciple was Chitakáchárya, entitled Nágadeva, whose disciples were five hundred in number.

Jínánandí is his successor, replete with virtuous qualities, and profoundly versed in the Jaina books.

The princes of the Jaina faith resort to him, bowing their heads at his feet: thus is he, as a great king, adored.

To such high priest of the Jaina temple, the great king Satyásrya grants villages and lands\*.

#### REMARKS.

This inscription throws much additional light on the history of the Chálukya dynasty of the south; for, as Professor Wilson correctly judged, the Rájas denominated by me in the memoir published in the *Journal of the Royal Asiatic Society*, for August, 1835, "Chámushya," belonged to the same family, as, on referring to those plates†,

\* There is a long description of the beauty of the town Alaktaká, and also a statement of the villages and fields granted, which have been omitted.

† In the library of the B. B. R. A. S. at Bombay.

## INSCRIPTION 1.

स्वस्तिजयंत्यनंतसंसारपारावारिकसेतवः महावराहतज्जा  
ताश्चरणांबुजरेणवः श्रीमतांविश्वविश्वंभराभिसंस्तूयमान  
मानव्यसगोचाणांहारितिपुत्राणांसप्तलोकमातृभिस्सप्तमा  
नृभिरभिरक्षितानांकार्तिकेयपरिरक्षणप्राप्तकल्याणपरंपरा  
णां भगवन्नारायणप्रसादसमासादितवराहलांछनेक्षणव  
शीकृताशेषमहीभृतानांचालुक्यानांकुलमलंकरिषोःस्वभु  
जोपार्जितवसुंधरस्यनिजयशः श्रवणमात्रेणैवावनतराजक  
स्यकीर्तिपताकावभासितदिगंतरालस्यजयसिंहस्यराजसिं  
हस्यसूनुः सूनृतवागनवरतदानाद्रीकृतकरः सुरगजइवप्रश  
मनिधिस्तपोनिधिरिवहप्रवैरिषुप्राप्तरणरागोरणरागोभव  
त्तस्यचात्मजोश्चमेधतोवभृतस्नानपवित्रीकृतगात्रोप्रणत  
परनृपतिमुकुटतटघटितलुठन्मणिगणकिरणवाड्याराधौत  
चारुचरणकमलयुगलो चित्रकंठाभिधानतुरंगमकंठीरवे  
णोत्सारितारातिस्तंभोरविमंडलीवर्णाश्रमसर्वधर्मपरिपा  
लनपरीगंगासेतुमध्यवर्तिदेशाधीश्वरोशक्तित्रयप्रवर्द्धितप्रा  
ज्यसाम्राज्यो गंगायमुनापालिध्वजदढक्कादिपंचमहाशब्द  
चिन्होकरदीकृतचोलचेरकेरलसिंहलकलिंगभूपालोदंडि  
तपांड्यादिमांडलीकोस्तप्रतिशासनसत्याश्रयः श्रीपुलके

## INSCRIPTION I.

श्यभिधानपृथिवीवल्लभमहाराजाधिराजोपृथिवीमेकातप  
 चांशासतिसतिराजरुद्रीलसैद्रकवंशशशां कायमानप्रचंड  
 दोर्दंडमंडितमंडलायोगोडनामासीत् आनयविनयसंपन्न  
 स्तनयोस्य समरसरसिकस्सिधाराख्ययाख्यातः पुत्रोस्य  
 भूतधाचीतिलकायमानः पराक्रमाक्रांतवैरिनिकुरंश्चः अवा  
 र्यवीर्यसमन्वितः कार्याकार्यनिपुणः हनुमानिवरामस्याभि  
 रामस्यतस्यभृत्यः सत्यसंन्यो धार्मिकस्सामियारस्समभूत्स  
 तत्प्रसादसमासादितकुहुंडीविषयस्तंपरिपालयंतदन्तभूता  
 लक्तकाभिधाननगर्यां ग्रामसप्तशतराजधान्यामशेषविषय  
 विशेषकायमानायांशालिग्रीहीक्षूचणकप्रियंगुवरकेदारक  
 श्यामाकगोधूमाद्यनेकधान्यसमृद्धायां तद्देशविलासिनीमु  
 खकमलमिवविराजमानायांधनधान्यपरिपूर्णकृषीवलप्रा  
 यायां ॥ ऐंद्र्यादिशिमहेंद्राभप्रासादंप्रवरंमहत् जिनेंद्रायत  
 नंभक्त्याकारयत्सुमनोहरंप्रोक्तुंगप्रासादंचिभुवनतिलकंजि  
 नालयंप्रवरंनानास्तंभसमुद्भूतविराजमानंचिरंजगति ॥  
 शकनृपाब्देष्वेकादशोत्तरेषु चतुः शतेषुव्यतीतेषु विभवसंव  
 त्तरेप्रवर्तमाने ॥ कृतेचजिनालयेवैशाखोदितपूर्णापुण्य  
 दिवसेराहौविधोमंडलंक्षेष्टे - - - कमज्जनादुपगतस्नेहाद्गृह  
 भूभुजंश्रीसत्याश्रयमाश्रयंगुणवतांविज्ञापयामास सतज्जै  
 नालयपूजनोचितभूतक्षेचायधर्मप्रिया ॥ आयुर्जन्मवता  
 मिदं ननु तडित्संध्येंद्रचापीपमंज्ञात्वाधर्मधनार्जनंबुधजनैर्म  
 र्त्यः फलमन्यते इत्येवंप्रविबोध्यसभ्यजनतांसत्याश्रयोवल्ल  
 भोभक्त्यातज्जिनमंदिरोपमक्रियेक्षचंददौशासनं ॥ वैशा

## INSCRIPTION I.

खेपौर्णमास्यां राहौ विधुमंडलं प्रविष्टवति ॥ श्रीसत्याश्रय  
 नृपतिस्त्रिभुवनतिलकाय दत्तवान्क्षेत्रं ॥ कनकोपलसंभूत  
 वृक्षमूलगणन्वयी ॥ भूतस्समग्रराज्ञांतःसिद्धनंदीमुनी  
 श्वरः ॥ तस्यासीत्प्रथमः शिष्यो देवताविनुतक्रमः ॥ शि  
 ष्यैः पंचशतैर्युक्तश्चित्तकाचार्यसंज्ञितः ॥ श्रीमत्काकोपला  
 स्नायेख्यातकीर्तिर्बहुश्रुतः ॥ लक्ष्मीवान्नागदेवाख्यश्चित्त  
 काचार्यदीक्षितः ॥ नागदेवगुरोः शिष्यः प्रभूतगुणवारिधिः  
 समस्तशास्त्रसंबोधिजिननंदिः प्रकीर्तितः ॥ श्रीमद्विविध  
 राजेंद्रप्रस्फुरन्मुकुटालिभिः ॥ निघृष्टचरणान्जायप्रभवेजि  
 ननंदिने ॥ जिननंदाचार्यसूर्याय दुश्चरतपोविशेषनिक  
 षोपलभूताय समधिगतसर्वशास्त्राय नगरांस्तलभोगांश्च प्र  
 ददौ तत्र तलभोगसीमान्याहचैत्यालयाद्यायथांदिशितटाकं  
 ततो ऋजुसूत्रक्रमेण पश्चिमाभिमुखं गत्वा पथंतस्य मध्ये नि  
 खातपाषाणंतस्मादक्षिणाभिमुखमनुपथंगत्वा प्रवाहंतस्यां  
 मध्ये निखातपाषाणं पूर्वाभिमुखं गत्वा तित्तिणीकवृक्षं यावत्त  
 स्मादुत्तराभिमुखं गत्वा पूर्वोक्ततटाकं यावन्स्थितं च तन्नगरनि  
 वेशनक्षेत्रं तत्र तलभोगक्षेत्रसीमान्याहनगरस्य दक्षिणस्यां  
 दिशि सेतुबन्धात्प्रभृत्यनुजलवाहलं पूर्वाभिमुखं गत्वा याव  
 दौच्छिकक्षेत्रं तत्पश्चिमसीम्नि निखातपाषाणं यावत्तस्मादनु  
 सीमोत्तराभिमुखं गत्वा यावन्लक्ष्मीवल्मीकंतस्मात्पुनः पूर्वा  
 भिमुखं गत्वा यावत्स्थलगिरितस्मात्पुनरनुगिर्योत्तराभिमु  
 खं गत्वा यावद्गिरिरुद्धप्रदेशंतस्मात्पश्चिमाभिमुखं गत्वा याव  
 द्गिरितस्मात्पश्चिमाभिमुखं गत्वा यावत्तलगिरितस्मादक्षि

# INSCRIPTION 1.

णाभिमुखं गत्वा यावत्सेतुबंधनस्थितं राजमानेन पंचाशत्  
 उत्तरनिवर्तनशतंतलभोगक्षेत्रं चतुःसीमावरुद्धं ॥ नरिंद  
 कनामग्रामेनैर्ऋत्यादिदिशि नरिंदकनाम रिवादग्रामपश्चिम  
 ध्यवर्तिनीं गृहगतटाकाहजुसूत्रक्रमेण नरिंदकग्रामपथं याव  
 त्तावत्स्थितं चत्वारिंशत् निवर्तनं क्षेत्रं दक्षिणदिशि राजमा  
 नेन ॥ किण्विगेनाम ग्रामपूर्वस्यादिदिशि अशीतिनिवर्तनं  
 क्षेत्रं राजमानेन पिशाचारामान्नैर्ऋत्यादिदिशि यावच्छमीरूढ  
 वल्मीकंतस्मात्पूर्वाभिमुखं गत्वा यावत्पथंतस्मात् दक्षिणा  
 भिमुखं गत्वा यावत्स्थलगिरितस्मात्पश्चिमाभिमुखमनुस्थ  
 लगिरिं गत्वा यावच्छमीस्थलंतस्मादुत्तराभिमुखं गत्वा याव  
 च्छमीरूढवल्मीकं स्थितं चतुःसीमावरुद्धं ॥ पञ्चगणगे  
 नामग्रामेनैर्ऋत्यादिदिशि मान्यस्य क्षेत्रं उत्तरस्यां दिशि चत्वा  
 रिंशन्निवर्तनं क्षेत्रं राजमानेन पश्चिमां दिशि स्थलगिरितस्मा  
 दनुसीमं पूर्वाभिमुखं गत्वा यावच्छमिवल्मीकंतस्माद्दक्षिणा  
 भिमुखं गत्वा कोमरंचियामसीमा तस्मात्पूर्वाभिमुखमनुसी  
 मं गत्वा यावज्जलवाहलंतस्मादुत्तराभिमुखमनुवाहलं ग  
 त्वा यावच्छमीरूढवल्मीकंतस्मात्पश्चिमाभिमुखं गत्वा याव  
 त्ताटाकोत्तरकोटितस्माद्दक्षिणाभिमुखमनुस्थलगिरिं गत्वा  
 यावत्तावत्स्थितं चतुःसीमावरुद्धं ॥ मगोलिनामग्राम  
 पश्चिम दिशि राजमानेन चत्वारिंशन्निवर्तनं क्षेत्रं तस्य सीमा  
 न्याहस्थलगिरेः पश्चिमाभिमुखमनुपथं गत्वा यावदुवीकया  
 मसीमा तस्मादुत्तराभिमुखमनुसीमं गत्वा यावत्स्थलगिरि  
 तस्मात्पूर्वाभिमुखमनुस्थलगिरिं गत्वा यावत्स्थलगिरित

# INSCRIPTION I.

स्माद्वक्षिणाभिमुखमनुस्थलगिरिङ्गत्वास्थितंचतुस्सीमावरुद्धं ॥ करंदिगेनामग्रामपश्चिमस्यादिशिचन्द्रवुरपंदर्जवल्लीनामग्राममार्गमध्येअश्वत्थतटाकवायव्यादिशि राजमानेनपंचविंशतिनिवर्तनंक्षेत्रं ॥ दावनवल्लीनामग्रामपश्चिमस्यादिशि अलक्तकनगरकुंवयीजनामग्राममार्गमध्येअंबालयपिशाचारामात्पश्चिमेराजमानेनचत्वारिंशन्निवर्तनंक्षेत्रं ॥ पुनरपितस्मिन्नेवग्रामदक्षिणस्यादिशिहिङ्गुदीतटाकादुत्तरसमीपस्थंराजमानेनशतंनिवर्तनंक्षेत्रं ॥ नंदिणीगेनामग्रामपूर्वस्यादिशि पिरवुलिकसीमश्रीपुरमार्गमध्येराजमानेनचत्वारिंशन्निवर्तनंक्षेत्रं ॥ निरिपट्टीनामग्रामपश्चिमस्यादिशि श्रीपुरमार्गतोदक्षिणतोराजमानेनचत्वारिंशन्निवर्तनंक्षेत्रं ॥ अर्जुनवादनामग्रामपश्चिमस्यादिशि श्रीपुरमार्गतो उत्तरतोराजमानेनपंचाशन्निवर्तनंक्षेत्रं ॥ ग्रामनामान्याह ॥ कुंभयीजद्वादशभ्योतःरुविधोनामग्रामःप्रथमः ॥ सामरिवादोनामग्रामःद्वितीयः ॥ बद्धमालेद्वादशस्यांतःअट्टीवादोनामग्रामःतृतीयः ॥ श्रीपुरद्वादशस्यमध्येपेल्लीदकोनामग्रामःचतुर्थः ॥ इत्येतेचत्वारोग्रामाः चतुःसीमावरुद्धक्षेत्राःसीदृंगाःसपरिकराःआचाटभटाप्रवेश्याःतदागामिभिरस्मद्वंशैरन्यैश्चराजभिरायुरैश्वर्यानब्धिलसितमचिरांशुचंचलमवगच्छद्भिराचंद्रार्कंधरार्णवस्थितिसमाकालयशंश्चिचिषुभिः स्वदत्तनिर्विशेषंपरिपालनीयमुक्तंचमन्वादिभिः ॥ बहुभिर्वसुधाभुक्ताराजभिःसगरादिभिः ॥ यस्ययस्ययदाभूमिस्तस्यतस्यतदाफलं ॥



## INSCRIPTION II.

स्वदातुंसुमहच्छक्यदुःखमन्यचपालनं ॥ दानंवापालनंश्रे  
योश्रेयोदानस्यपालनं ॥ स्वदत्तांपरदत्तांवायोहरेतवसुंध  
रां ॥ षष्ठिवर्षसहस्राणिविष्टायांजायतेक्रिमिः ॥

## INSCRIPTION II.

सवोव्याद्धेधसाधामयन्नाभिकमलंकृतं ॥ हरश्चयस्यकान्ते  
दुकलयाकमलंकृतं ॥ भूपोभवबृहदुरस्थलराजमानश्री  
कौस्तुभायतकरूपगूढकाष्ठः ॥ सत्यान्वितोविपुलचक्रवि  
निर्जितारिचक्रोप्यकृष्णचरितोभुविकृष्णराजः ॥ पक्षछेदभ  
याश्रिताखिलमहाभूभृत्कुलभ्राजिताहुर्लब्धादपरैरनेकवि  
मलभ्राजिष्णुरत्नान्वितात् ॥ यश्चालुक्यकुलादनूनवि  
बुधव्राताश्रयोवारिधेर्लक्ष्मीमंदरवत्सलीलमचिरादाकृष्ट  
वांवल्लभः ॥ तस्याभूत्तनयःप्रतापविसैराक्रांतदिङ्मंडल  
श्रृङ्गांशोसदृशोपचंडकरताम्रल्हादितक्ष्मातलः ॥ पौरोधै  
र्यधनोविपक्षवनितावक्त्रांबुजश्रीहरोहारीकृत्ययशोयदीय  
मनिशंदिङ्नायिकाभिर्धृतं ॥ ज्येष्ठोस्त्रधनजातयाप्यमल  
यालक्ष्म्यासमेतोपिसन्योभूनिर्मलमंडलस्थितियुतोदोषा  
करोनक्वचित् ॥ कर्णोपस्थितदानसंततिभृतोयस्यान्यदाना  
धिकंदानंवीक्ष्यसुलज्जिताइवदिशांप्रांतेस्थितादिग्गजाः ॥  
अन्योऽंजातविजितंगुरुशक्तिसारमाक्रांतभूतलमनन्यसमा

नमानं ॥ येनेहबद्धमवलीक्यचिरायगांगंपूरंस्वनियग्रहभि  
 येवकलिःप्रयातः ॥ हेलंस्वीकृतगौडराज्यकमलामत्तंप्र  
 वेश्याचिराहुर्मार्गंमरुमन्यमप्रतिबलैर्योवत्सराजंबलैः ॥  
 गौरीशंशरदिंदुपादधवलंछत्रद्वयंकेवलंतस्मान्नाहततद्यशो  
 पिककुभांप्रांतेस्थितंतत्क्षणात् ॥ लब्धप्रतिष्ठमचिरायक  
 लिंसुदूरमुत्सार्यशुद्धचरितैर्धरणीतलस्य ॥ कृत्वापुनःकृत  
 युगश्रियमेवशेषंचिचंकलिंनिरुपमःकलिवल्लभोभूत् ॥ प्रा  
 भूद्वैर्यवतस्ततोनिरुपमादिंदुर्यथावारिधेः शुद्धात्मापरमेश्व  
 रोन्नतगिरःसंसक्तपादःसुतः ॥ पद्मानंदकरःप्रतापसहितो  
 नित्योदयः सोन्नतेः पूर्वादेरिवभानुमानभिमतो गोविंदरा  
 जःसतां ॥ यस्मिंसर्वगुणश्रयेक्षितिपतौश्रीराष्ट्रकूटान्वये  
 जातेयादववंशवन्मधुरिपावासीदलंघ्यःपैरैः ॥ दृष्टाशाव  
 धयःकृतास्वसदृशादानेनयेनोज्जतामुक्ताहारविभूषितास्फुट  
 मितिप्रत्यर्थिनीप्यर्थिनां ॥ आस्तांताततवैतदप्रतिहता  
 दत्तात्प्रयाकंटिकाकिंवाज्ञेनमयोद्धृतेतिपितरंयुक्तंवचोयोभ्य  
 धात् ॥ तस्मिन्स्वर्गविभूषणायजनकेयातेयशःशेषतामे  
 कीभूयसमुद्यतान्वसुमतीनेकीपियोद्धादशान् ॥ ख्यातान  
 पधिकप्रतापविसैरैःसांवर्तकोर्कानिव ॥ येनात्यंतदयालु  
 नाथनिगडक्लेशादपास्यायताः स्वन्देशंगमितोपिदर्पविसरा  
 द्यःप्रातिकूल्येस्थितः ॥ यावन्नभृकुटीललाटफलकेयस्यो  
 न्नतेलक्ष्यतेविक्षेपेणविजित्यतावदचिराद्बद्धःसगंगःपुनः ॥  
 तत्पादानतिमात्रकैकशरणामालोक्यलक्ष्मीनिजान्दूरान्मा  
 लवनायकोनयपरोयत्प्राणमत्प्रांजलिः ॥ कीविद्वान्बलि

## INSCRIPTION II.

नासहाल्पबलकः स्पर्द्धाविधत्तेपरां नीतेस्तद्विफलं यदात्म  
 परयोराधिक्यसंवेदनं ॥ विंध्यादेः कटके निविष्टकटकं श्रुत्वा  
 चैर्यन्त्रिजैः स्वदेशं समुपागतं ध्रुवमिव ज्ञात्वा भियाप्रेरितः ॥  
 माराशर्वमहीपतिर्दुतमगादप्राप्तपूर्वैः परैः यस्येच्छामनुकू  
 लयंकुलधनैः पादौ प्रणामैरपि ॥ नीत्वा श्रीभवने घनाघन  
 घनव्याघ्रां बरां प्रावृषंतस्मादागतवान्समं निजबलैरातुंगभ  
 द्रातटं ॥ तत्रस्थः स्वकरस्थितामपि पुनर्निःशेषमाकृष्टवान्  
 विक्षेपैरपि चित्रमानतरिपुर्यः पल्लवानां श्रियं ॥ संचासा  
 त्परचक्रराजकमगात्तत्पूर्वसेवा विधिर्यो बड्वांजलिशोभिते  
 नशरणं मूर्ध्ना यदंघ्रिद्वयं ॥ यद्यहं तत्परार्थं भूषणगणैर्नालंकृ  
 तं तत्तथा माभैषीरिति सत्यपालितयशःस्थित्या यथा तन्निरा ॥  
 तेनेदमनिलविद्युच्चंचलमवलोक्य जीवितमसारं क्षितिदा  
 नपरमपुण्यः प्रवर्तितो ब्रह्मदायो यंसच परमभट्टारकमहारा  
 जाधिराजपरमेश्वरश्रीमद्भारावर्षदेवपादानुध्यातपरमभट्टा  
 रकमहाराजाधिराजपरमेश्वरश्रीप्रभूतवर्षदेवपृथ्वीवल्लभः  
 श्रीगोविंदराजदेवः कुशलीसर्वानेव यथासंबध्यमानकान्  
 राष्ट्रपतिविषयपतियामकूटयुक्तकनियुक्तकाधिकारिक मह  
 त्तरादीन्समादिशत्यस्तु वः संविदितं यथामयूरखंडीसमावा  
 सितेन मयामातापि चोरात्मनश्चैहिकामुष्मिकपुण्ययशोभि  
 वृद्धये वेशिं वास्तव्यं ज्ञातुर्विद्यसामान्यभारद्वाजसगोचरैति  
 रीयसब्रह्मचारिविष्णुभट्टपौत्राय दामोदरदुवेदिपुत्राय दामो  
 दरचतुर्वेदभट्टाय नासिकदेशीयवर्णं नगरविषयान्तर्गतः अं  
 बकयामः तस्य चाघाटाः पूर्वतः वडतुरयामः दक्षिणतः वारि

## INSCRIPTION II.

खेडग्रामपश्चिमतःपश्चितवारग्रामः पुलिंदानदीयउत्तरतः  
 पद्मवालग्रामःएवमयंचतुराघाटनोपलक्षितःसोद्वंगःसप  
 रिकरःसदंडदेशपराधः सभूतोपात्तप्रत्यायःसोत्पद्यमानवि  
 ष्टिकः सधान्यहिरण्योदेयः आचाटभटप्रावेश्यसर्वराजकी  
 यानामहस्तत्क्षेपणीयः आचंद्रार्कार्णवक्षितिसरित्पर्वतस  
 मकालीनपुचपौचान्वयक्रमोपभोग्यः पूर्वप्रदत्तदेवब्रह्मदा  
 यरहितोभ्यंतरसिद्धाभूमिछिद्रन्यायेनशकनृपकालातीतसं  
 वत्सरशतेषु सप्तसु चिदशदधिकेषुव्ययसंवत्सरेवैशाखसितपौ  
 र्णमासीसोमग्रहणमहापर्वणिबलिचरुवैश्वदेवाग्निहोत्रा  
 तिथिपंचमहायज्ञक्रियोत्सर्पणार्थं स्नात्वाध्योदकातिसर्गेण  
 प्रतिपादितः यतोस्योचितयाब्रह्मदायस्थित्याभुंजतोभोजय  
 तः कृषतः कर्षयतः प्रतिदिशतोवानकैश्चिदल्पापिपरिपंथ  
 नाकार्या ॥ तथागामिभद्रनृपतिभिरस्मद्वंश्यैरन्यैर्वासामा  
 न्यभूमिदानफलमवेत्य विद्युल्लोलान्यनिन्यैश्चर्याणितृणाय  
 लग्नजलबिंदुचंचलंचजीवितमाकलय्यस्वदायनिर्विशेषो  
 यमस्महायोऽनुमंतव्यःप्रतिपालयितव्यश्चयश्चाज्ञानतिमि  
 रपटलावृतमतिराछिद्यादाछिद्यमानकंवानुमोदेत सपंच  
 भिर्महापातकैश्चसंयुक्तःस्यात् इत्युक्तंचभगवतावेदव्यासेन  
 व्यासेन षष्टिवर्षसहस्राणिस्वर्गेतिष्ठतिभूमिदः ॥ आछेत्ता  
 चानुमंताचतान्येवनरकेवसेत् ॥ बहुभिर्वसुधाभुक्त्तराज  
 भिःसगरादिभिः ॥ यस्ययस्ययदाभूमिस्तस्यतस्यतदाफलं ॥  
 सर्वानेतान्भाविनःपार्थिवेंद्रान्भूयोभूयोयाचतेरामभद्रः ॥  
 सामान्योयंधर्मसेतुर्नृपाणांकालेकालेपालनीयोभवद्भिः ॥

INSCRIPTION II.

इतिकमलदलांबुबिंदुलोलांश्रियमनुचिंत्यमनुष्यजीवितं  
चअतिविमलमनोभिरात्मलीनैर्नहिपुरुषैः परकीर्त्तयोपि  
गोप्याः लिखितंश्रीमदरूणादित्येनवत्सराजपुत्रेणभूविरा  
मदूतेन ॥

I find the name is Chálukya, and that the mistake originated with my Pandit.

I have again carefully examined that inscription, and am now enabled to give a complete list of the kings of the dynasty.

1. Jayasinha Vallabha I., whose title appears to have been Jagadekamalla, may be supposed to have commenced his reign about Saka 371 (A. D. 450).

In proof of the antiquity of this family, this prince is stated, not to have founded, but re-established, the Chálukya kingdom.

Conquest of the Ráshtra-kúta king, Krishna Rája's son, whose title was Ráshtrakúta-kulendra, lord of eighteen hundred elephants (these were the Rájas of Berar and Gondwana 'Chandail').

2. Rana-rága; his reign may have commenced Saka 391 (A. D. 470).

3. Pulakesi, whose title was Satyásraya; he reigned in Saka 411 (A. D. 490), being the king mentioned in the inscription now translated.

It is probable that as this prince performed the Aswa-medha, many inscriptions relative to his reign will still be discovered; for it is mentioned, that on such occasion he gave away innumerable villages.

4. Kuti-varma; who is said to have conquered the ancient capital of Rája Nala (Naldroog or Beder).

Conquest over the Maurya and Kadamba princes.

5. Mangalísa-Satyásraya. Expedition by sea, and conquest of Revatí-dwipa; this may be, probably Sumatra, or one of the eastern islands; we know that at a remote period they were under Hindu princes, and have many traditions relating thereto.

6. Neramarí.

7. Aditya Varma.

8. Vikramáditya I.

9. Yúdhá-malla.

10. Vijayáditya.

11. Vikramáditya II.

12. Kúti-varma II.

13. Taila-bhúpatí. Revolutions seriously affecting this dynasty are here darkly alluded to.

14. Bhíma.

15. Kúti-varma III; during whose reign an invasion took place.

16. Apánárya, who restored the Chálukya power.

17. Vikramáditya III. Satyásraya, who married Wonthádevi, daughter of Lakshmana Rája, of Sisupála's family.

18. Taila-bhúpa II., who conquered the Ráshtra-kúta Rájas of

Ranástambha (Chandail, in Berar), and Karkara (?), and thus recovered the countries which had been taken by those princes; he married Jakava-devi, daughter of Bháma-harba of the Ráshtra-kuta race.

19. Satyáśraya.

20. Jayasinha II. (?)

21. Dasa-Varma.

22. Jagadeka Malla (?)

23. Jayasinha III., whose titles were, Sri-Prithivi, Vallabha Maháráj-ádhirájá, Paramesvara, Parama-bhatáraka, Satyáśraya, Kulatilaka, Sarvasta-bhuwanáśraya, Chálukyá bhárana, Srimad Jagadeka-malla-deva, Srimad Vallabha-narendra-deva; who is described as having returned with his victorious army from the south, after the conquest of Panchadrúmīla-nagara, the capital of the Chola king.

This prince reigned in Saka 946 (A. D. 1025), as appears from the inscription in the *Journal of the Royal Asiatic Society* before alluded to, and five hundred and thirty-five years after Pulakesi.

This gives rather more than twenty-five years for the reign of each prince; and the date of the inscription now translated, (the original plates were taken to England by Captain Jervis,) will prove this dynasty to have been very powerful, so far back as the fifth century of the Christian era; about the same time that the Vallabhi princes were reigning at Vallabhipura in Gujarát.

The fact of a king of Hindú faith, sanctioning a very extensive grant of fields and villages to a Jain institution, is singular: it would appear that much toleration was shown by some kings of this dynasty to the Jaina sect, and that the persecution of those heretics did not take place until a much later period than is supposed.

The same circumstance may also lead us to doubt whether the doctrines of Sankara Achárya, the great enemy of the Jainas, had at this period spread much in Karnátaka.

It may be interesting to those who are inclined to speculate on the ancient history of India, to learn that many of the family names of the Rájputra tribes in the north, and also of the old Dynasties, are at the present moment found among that race of men who are emphatically styled in the Dekkan, Marrattas, in contradistinction to the Kunbí, or cultivator, and other tribes who inhabit the country.

For example, "Selar," the appellation of the dynasty, entitled Lords of Tagara-pura; the "Morí," (Maurya); "Solankhí," (Chálukya); the "Jádows," (Yádava); the "Powár," (Pramára); and "Chowán," are very generally to be met with, as "Ad-námas," or family names, in various parts of the country.

The "Solankhí" are to be found chiefly in the vicinity of Kolá-pura; Colonel Tod supposes—on what authority is not stated—that the "Sirkhí," esteemed the head Marratta family in the Konkan, and the adjacent parts of the Dekkan, to be also of Solankhi (Chálukya) extraction: were this supported by any tradition—which I believe, from my own intercourse with the family, it is not—we should have the curious fact established, of a remnant of the South Chálukyan dynasty still governing a considerable part of the Konkan on the first establishment of the Mussulman power, south of the Nerbadda, and which petty state the invaders found it very difficult to overcome. Ferishta gives a detailed account of the difficulties and losses they suffered; and the kings of Bijápura appear to have conciliated the family by grants of villages and privileges, which they still continue, to a certain extent, to enjoy.

Though these families have lost many of the distinctive marks of the Rájput tribes of the north, from which they would appear to have sprung; still they preserve, besides the name, some traits of their origin.

They all wear the thread of the Kshatriya; they never intermarry with other tribes, such as Kúnbís, &c.; and they have all a tradition of their Rájput extraction, and of their having emigrated from the north to the Dekkan.

May it not be inferred, that, at some very remote period, perhaps, that of the Pándavas, the country south of the Narmada, may have been conquered by a powerful prince from the north, and that the Rajput families were then settled in the country.

There are many circumstances that will lead the intelligent observer to conjecture, with Colonel Sykes, that there was a time when a different race ruled the Dekkan, and a different religion prevailed there; from my own observations, and especially from the ancient characters of the caves, resembling those of the south, I should be apt to have recourse to Ceylon, or to the south-east of India, for the seat of such former government.

Or we may, perhaps, even venture to suppose, that the romance of the Rámáyana is founded on some such state of things, and, that Rávana was a powerful sovereign, to whose sway the whole of the country south of the Vindhya range was obedient, and that his people were stigmatized by their northern conquerors, as Rákshásas, merely from differing in origin, and perhaps in religion, from themselves.

In order to show the changes which have taken place in the character of the Kanara type, an alphabet, with the corresponding



Devánagari letters, is annexed, as well as the Sanskrit version of the inscriptions.

Since this was written, my Pandit Vishnu Shástrí has succeeded in deciphering one of the large marble tablets brought by Captain T. B. Jervis, from an old Jain temple at Belgám, and which is entitled a Jina Sásana, or Jain Grant, and appears to have been made by a king of the Ráshtra-kúta dynasty, in Saka 1121, being 175 years subsequent to the grant of Jyasingha III. of this dynasty.

The characters of this inscription differ also very much from any of the Kanara type I have hitherto seen, but I trust this difficulty will be overcome by the ingenuity of my Pandit, who is the same person who aided me so greatly in deciphering the Vallabhi plates found at Bhavanagar, and Danduka in Gujarát.

It is proper to mention that Captain Jervis, previous to his proceeding to England, allowed me to examine the plates from which the translation No. 1 has been made; and as, from the intricacy of the characters, it was next to impossible that they could be deciphered there, I had the Sanskrit version made, which is now presented to the Society.

W. II. WATHEN.

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FAC-SIMILE OF THE CHARACTERS IN WHICH THE INSCRIPTION  
IS WRITTEN.

अ	अ	आ	इ	उ
क	ख	ग	घ	ङ
च	छ	ज	झ	ञ
ट	ठ	ड	ढ	ण
त	थ	द	ध	न
प	फ	ब	भ	म
य	र	ल	व	श
स	ह	ळ	क्ष	ज्ञ

*Copper-plate Inscription found in the Násik District, by L. R. Reid, Esq., and translated by that Gentleman. Dated Saca 730 (A. D. 808).*

1. MAY (Vishnu), whose lotus-navel Brahma has made his seat, preserve you ! May Siva, whose head is adorned by Gangá, and a portion of the moon, keep you ! !

2. On this earth lived a king, named Krishna Rája, who protected the quarters of the world by the spreading rays of his prosperity, shining on his mighty breast as the gem Kaustubhá, endowed with truth, of an excellent disposition, who with his powerful army vanquished the multitude of his foes.

3. From the race of Chálukya, unconquered by its enemies, resplendent in the race of all the great kings who sought its protection through fear of the destruction of their dependants, he, the beloved, the refuge of the multitude of venerable Pandits, received wealth as Vishnu received Lakshmi from the sea, through the means of the mountain Mandara.

4. This prince had a son named Paura, who, by his extended power, conquered the regions of the globe, being like the sun, gladdening the surface of the earth by his mild government—whose magnanimity was abundant—who destroyed the beauty of the lotus-faced wives of his enemies—whose fame is constantly held suspended as a garland by the female guardians of the points of the compass.

5. He being provided with Lakshmi, who is pure—though the younger sister of Alakshmi—espoused the pure condition of the earth, at a sight of whose gifts, excelling those of others, the receivers of the established gifts fixed by Kárna Raja and other princes, remained ashamed, like the elephants of the points at the ends of the earth.

6. Moreover, fearing a personal contest with him, even Kali, his enemy upon earth, rushed into the stream of the unrivalled Gangá, excellent as proceeding from the mundane egg, the essence of vast power, piercing the earth.

7. Moreover, he (Paura) having provided an irresistible army, suddenly entered the difficult country Marú (Márwár), and having conquered Watsa Rája, intoxicated with the wealth of the king of Gaur\*, which he had seized, took from him not only the two Chatras

pleasing to Parvati, and white as the moonbeams of the sultry season, but also, at the same time, his renown, which was fixed in the various quarters of the universe.

8. He unrivalled, quickly removed to afar, Kali, who had acquired great renown ; and having established good conduct on the earth, again made the remnant of the Kali like the prosperity of the Kritayuga, and became its supporter.

9. From him, the firm and unrivalled, proceeded a son, Govinda Rája, like the clear moon with ambrosial beams, lovely as Lakshmi produced from the sea—of a beautiful stature, glorious, rising constantly (to fame) as the sun rises daily from the lofty eastern hills—respected by good men.

10. He, the abode of all excellent qualities, having become the lord of the earth, the family of Krishna Rája became invincible to their enemies, as the family of Yadu, in the time of the enemy Madhu (Krishna) ; he, Govinda Rája, by his severity, dispersed and again reduced to poverty his rebellious enemies ornamented with necklaces of pearls.

11. "Oh, Father, you have delivered to me the sceptre—may it remain uninjured ; I, in my ignorance, have accepted it." He (Govinda Rája) spoke these becoming words to his father, who, having gone to decorate Paradise, his fame merely remaining ; he, even alone, by his vast power, (subdued) the twelve encirclers of the earth, who were prepared against him, as the suns at the general deluge.

12. He, the very merciful Govinda Rája, after releasing Gangá Rája from the pains of imprisonment, protected him and reinstated him in his government ; but Gangá Rája remained determined in his enmity ; and Vikshepa, before he had seen Govinda Rája's eyebrows elevated in his forehead, (through anger,) subdued him, and again placed him in confinement (?)

13. The king of Malwa, skilled in the rules of government, observing from afar that his power depended on prostration at the feet of Govinda Rája, for that reason joined his hands and became submissive. What wise man with a small force will contend with the powerful ? The reward of policy is in the consideration of the comparative strength of one's self and one's adversary.

14. The Prince Márásarva, never before conquered by his enemies, learning from his spies that the king's army had encamped below the Vindhya mountains, considered him as already within his dominions, and being terrified, went quickly to conciliate him by the delivery of his hereditary wealth, and by his submission.

15. Having spent the rainy season, when the sky is covered with massy clouds at Sri Bhuvana\*, he advanced with his army to the banks of the Tungabhadra. He whose foes are submissive took again the wealth, with even the buried treasure of the Pallavi princes (?) though before subjected to him !

He (Govinda Rája) observing this life to be unsteady as wind and lightning, and without relish, betowed upon Brahmans the most excellent of gifts—that of land. He, the prosperous Prabhu Varshadeva—sovereign among kings and mighty princes—the worshipper of the feet of the prosperous Dhára Varshadeva—sovereign among kings and mighty princes ; he, the skilful Govinda Rájadeva, beloved of the earth, orders all persons appointed in their several situations,—Ráshtrapatis (Deshmookhs) ; Víshyapatis (district officers) ; heads of villages ; dependent and self-constituted chiefs ; Adhikáris (officers) ; and heads of castes, (as follows) : Be it thus known to you—I, residing at the village Mayúrkhindí, having performed my ablutions on this day, the day of the full moon of the light half of Vaisakha, it being the great festival of the moon's eclipse, in the year Vyaya, the 730th year of the time past of the king of the Saca, for the increase of virtue and glory, of myself and my parents, in both worlds, have given, for the performance of the five great sacrifices of Ballí, Charu, Vaiswadeva, Agnihotra, and Atithí, with a libation of water, to Dámodar, Chaturvedi Bhatta, skilled in the four Vedas, respected by the great, of the village of Veshan, son of Damodara Dúvedí, son of Vishnu Bhatta of the Bháradwaji Gotra, of the Taitiriya Shákha—the village of Ambikagráma (Ambegnon), of the Van division of the Nasika district ; the boundaries of it are, on the east, the village of Warnur ; on the south, Warikhera (Warkher) ; on the west, Pallitwár ; and on the north, the river Válindu (Unmad), and the village of Padanuvál, within these four boundaries, with the produce of the hills, with all it may contain, with the fines and customary mulcts, with the ordinary dues, with the usual service (of the trades), with the produce of the grain and metals (gold), exclusive of the shares of the mighty warriors and officers of government, to be enjoyed from generation to generation as long as the moon, the sun, the earth, the rivers, and the mountains endure ; with all (that land) not formerly granted to gods and Brahmans, whose owner is not known, or which may fall in by escheats ; so, according to the suitable rules observed in gifts to Brahmans, let no one hinder in the least him who eats, him who gives food, the cultivator, or him who makes the husbandman to cultivate,

\* Said to be a place called Cowldurga, in Mysore, south of the river.

or the giver of gifts : thus, let succeeding prosperous princes of my race, or of any other family receiving in common with me the reward of granting away land, and considering that dominion is fickle and transient as lightning, and life is unsteady as a small drop of water on the point of a blade of grass, consider this my gift as one made by themselves, and maintain it. If any one, having his understanding enveloped in the darkness of ignorance, destroy it, or encourage its destroyer, he shall be guilty of the five great sins, and the lesser sins. Thus the holy Veda Vyása has said in detail.

The remainder of the inscriptions contains the customary quotations from the Mahábhárata, which occur in almost every grant of the kind.

## NOTE 1.

This inscription was, I believe, found in the Wana-dindorí district, near Násika, in the Maráttá country ; it is engraved in characters evidently derived from the type of the Vallabhí plates, but nearer approaching to the Devánagarí.

This grant appears to have been made by princes of the Chálukya race, but of quite a different family from the dynasty of the great Jayasinha, Vallabha, Pulakesí, &c. Its date is 216 years anterior to the latest of those grants by Jayasinha III., making this Govinda Rája Chálukya about contemporary with Taila Bhúpatí, Bhima, &c., of that dynasty (allowing about twenty years to a reign) ; and it will be observed, that the grant referred to alludes to misfortunes which had befallen the kingdom of those princes.

It is not unlikely that the prince now treated of, was a usurper, and that the country was recovered from him by Apánárya, the sixteenth of Jayasinha's dynasty.

W. H. WATHEN.

## NOTE 2.

There seems reason to believe that the princes named in this inscription are not of the Chálukya family, but of that of their enemies, the princes of Ráshtrá kút'a, who invaded, and for a time subdued, the territories of the Chálukyas as far as to the Tungabhadra. Thus the third verse, instead of the rendering of the text,

may be translated, "He (Krishna Rájá) speedily and easily *took away* Lakshmi or regal power from the Chálukya race, as the mountain Mandara extracted her from the ocean. Again, in the tenth verse, the translation might be, "He (Govinda Rájá), the king of the earth, being born in the Ráshtra kúta race," &c. ; but there is something inaccurate apparently in the original, and a nominative is wanted for the close of the first hemistich, " was invincible by enemies," which would be easily supplied by taking Ráshtra kútánvayo, instead of Ráshtra kútánvayð, and it would then run, He, he king of the earth, being born, the Ráshtra-kúta race, like that of Yádava on Krishna's birth, was invincible by enemies. By understanding the passage in this manner, the inscription, instead of being incompatible in some degree with the series of the Chálukya kings, is perfectly consistent with it, and confirms in a remarkable manner that part of their history which records, about this period, some temporary diminution of their power.—

W. II. W.

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